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HISTORY OF JOSEPH SMITH.

(Continued from page 53.)

Soon after the foregoing revelation was received, a woman came with great pretensions to revealing commandments, laws, and other curious matters, and as every person almost has advocates for both theory and practice, in the various notions and projects of the age, it became necessary to inquire of the Lord, when I received the following revelation, given at Kirtland, February, 1831.

A Revelation given February, 1831.

O, hearken, ye elders of my church, and give ear to the words which I shall speak unto you; for, behold, verily, I say unto you, that ye have received a commandment for a law unto my church through him whom I have appointed unto you to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him; for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments: and this I give unto you that you may not be deceived, that you may know that they are not of me. For verily, I say unto you, that he that is ordained of me shall come in at the gate and be ordained, as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed.

And now, behold, I give unto you a commandment, that when ye are assembled together ye shall instruct and edify

each other, that ye may know how to act, and direct my church how to act upon the points of my law and commandments, which I have given; thus ye shall become instructed in the law of my church, and be sanctified by that which ye have received, and ye shall bind yourselves to act in all holiness before me, that inasmuch as ye do this, glory shall be added to the kingdom which ye have received. Inasmuch as ye do it not, it shall be taken, even that which ye have received. Purge ye out the iniquity which is among you; sanctify yourselves before me, and if ye desire the glories of the kingdom, appoint ye my servant, Joseph Smith, jun., and uphold him before me by the prayer of faith. And again, I say unto you, that if ye desire the mysteries of the kingdom, provide for him food and raiment, and whatsoever he needeth to accomplish the work wherewith I have commanded him; and if ye do it not he shall remain unto them that have received him, that I may reserve unto myself a pure people before me.

Again, I say, hearken ye elders of my church, whom I have appointed; ye are not sent forth to be taught, but to teach the children of men the things which I have put in your hands by the power of

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my Spirit; and ye are to be taught from on high. Sanctify yourselves, and ye shall be endowed with power, that ye may give even as I have spoken.

Hearken ye, for behold the great day of the Lord is nigh at hand. For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations, "Ye saints arise and live; ye sinners stay and sleep until I call again; wherefore, gird up your loins lest ye be found among the wicked. Lift up your voices and spare not. Call upon the nations to repent, both old and young, both bond and free, saying, prepare yourselves for the great day of the Lord; for if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh, when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying, repent, and prepare for the great day of the Lord? yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle that hear, saying these words—Repent ye, for the great day of the Lord is come!"

And again, the Lord shall utter his voice out of heaven, saying, hearken, O ye nations of the earth, and hear the words of that God who made you. O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not? How oft have I called upon you by the mouth of my servants, and by the ministering of angels,

The latter part of February I received the following revelation, which caused the church to appoint a conference to be held on the 6th of June ensuing. It was given at Kirtland, February, 1831, to myself and Sidney Rigdon.

** Revelation to Joseph Smith, jun., and Sidney Rigdon. Given February, 1831.*

Behold, thus saith the Lord unto you, my servants, it is expedient in me that the elders of my church should be called together, from the east and from the west, and from the north and the south, by letter—or some other way.

And it shall come to pass, that inasmuch as they are faithful, and exercise faith in me, I will pour out my spirit upon them in the day that they assemble

and by mine own voice; and by the voice of thunderings, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstones; and by the voice of famines and pestilences of every kind, and by the great sound of a trump, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory and honour, and the riches of eternal life; and would have saved you with an everlasting salvation, but ye would not? Behold, the day has come, when the cup of the wrath of mine indignation is full.

Behold, verily I say unto you, that these are the words of the Lord your God; wherefore, labour ye, labour ye, in my vineyard for the last time; for the last time call upon the inhabitants of the earth, for in my own due time will I come upon the earth in judgment; and my people shall be redeemed and shall reign with me on earth; for the great Millennial, which I have spoken by the mouth of my servants, shall come; for Satan shall be bound, and when he is loosed again, he shall only reign for a little season, and then cometh the end of the earth; and he that liveth in righteousness shall be changed in the twinkling of an eye; and the earth shall pass away so as by fire; and the wicked shall go away into unquenchable fire, and their end no man knoweth on earth, nor ever shall know, until they come before me in judgment.

Hearken ye to these words; behold, I am Jesus Christ the Saviour of the world. Treasure these things up in your hearts, and let the solemnities of eternity rest upon your minds. Be sober. Keep all my commandments; even so. Amen.

themselves together. And it shall come to pass that they shall go forth into the regions round about, and preach repentance unto the people; and many shall be converted, inasmuch that ye shall obtain power to organize yourselves, according to the laws of man; that your enemies may not have power over you, that you may be preserved in all things; that you may be enabled to keep my

laws, that every band may be broken wherewith the enemy seeketh to destroy my people.

Behold, I say unto you, that ye must

At this age of the church many false reports, lies, and foolish stories, were published in the newspapers, and circulated in every direction, to prevent people from investigating the work or embracing the faith. A great earthquake in China, which destroyed from one to two thousand inhabitants, was burlesqued in some papers, as 'Mormonism in China.' But to the joy of the Saints who had to struggle against every thing that prejudice and wickedness could invent, I received the following revelation, at Kirtland, March 7th, 1831.

Revelation. Given March 7th, 1831.

Hearken, O ye people of my church, to whom the kingdom has been given; hearken ye, and give ear to him who laid the foundation of the earth; who made the heavens and all the hosts thereof, and by whom all things were made which live and move and have a being. And again, I say, hearken unto my voice, lest death shall overtake you; in an hour when ye think not the summer shall be past, and the harvest ended, and your souls not saved. Listen to him who is the advocate with the Father, who is pleading your cause before him, saying, Father, behold the sufferings and death of him who did no sin, in whom thou wast well pleased; behold, the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified; wherefore, Father, spare these my brethren, that believe on my name, that they may come unto me and have everlasting life.

Hearken, O ye people of my church, and ye elders listen together, and hear my voice while it is called to-day, and harden not your hearts; for verily, I say unto you, that I am Alpha and Omega, the beginning and the end, the light and the life of the world; a light that shineth in darkness and the darkness comprehendeth it not; I came unto my own and my own received me not; but unto as many as received me gave I power to do many miracles, and to become the sons of God, and even unto them that believed on my name, gave I power to obtain eternal life. And even so, I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it; and to be a messenger before my face to prepare the way before me. Wherefore come ye unto it, and with him that cometh I will reason as with men in

visit the poor and the needy, and administer to their relief, that they may be kept until all things may be done according to my law which ye have received. Amen.

days of old, and I will show unto you my strong reasoning; wherefore, hearken ye together, and let me show it unto you even my wisdom, the wisdom of him whom ye say is the God of Enoch and his brethren, who were separated from the earth, and were received unto myself—a city reserved until a day of righteousness shall come—a day which was sought for by all holy men, and they found it not because of wickedness and abominations, and confessed that they were strangers and pilgrims on the earth; but obtained a promise that they should find it and see it in their flesh. Wherefore, hearken, and I will reason with you, and I will speak unto you and prophesy as unto men in days of old, and I will show it plainly as I showed it unto my disciples, as I stood before them in the flesh, and spake unto them, saying, As ye have asked of me concerning the signs of my coming, in the day when I shall come in my glory in the clouds of heaven, to fulfil the promises that I have made unto your fathers; for as ye have looked upon the long absence of your spirits from your bodies to be a bondage, I will show unto you how the day of redemption shall come, and also the restoration of the scattered Israel.

And now ye behold this temple which is in Jerusalem, which ye call the house of God, and your enemies say that this house shall never fall. But, verily, I say unto you, that desolation shall come upon this generation as a thief in the night, and this people shall be destroyed and scattered among all nations. And this temple which ye now see, shall be thrown down that there shall not be left one stone upon another. And it shall come to pass that this generation of Jews shall not pass away until every desolation which I have told you concerning them shall come to pass. Ye

say that ye know that the end of the world cometh; ye say also that ye know that the heavens and the earth shall pass away; and in this ye say truly, for so it is; but these things which I have told you, shall not pass away until all shall be fulfilled. And this I have told you concerning Jerusalem, and when that day shall come, shall a remnant be scattered among all nations, but they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled.

And in that day shall be heard of wars and rumours of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth. And the love of men shall wax cold, and iniquity shall abound, and when the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel; but they receive it not, for they receive not the light, and they turn their hearts from me, because of the precepts of men; and in that generation shall the times of the Gentiles be fulfilled; and there shall be men standing in that generation, that shall not pass until they shall see an overflowing scourge; for a desolating sickness shall cover the land: but my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die. And there shall be earthquakes also in divers places, and many desolations, yet men will harden their hearts against me; and they will take up the sword one against another, and they will kill one another.

And now, when I the Lord had spoken these words unto my disciples, they were troubled; and I said unto them, be not troubled, for when all these things shall come to pass, ye may know that the promises which have been made unto you, shall be fulfilled: and when the light shall break forth, it shall be with them like unto a parable which I will show you: ye look and behold the fig-trees, and ye see them with your eyes, and ye say, when they begin to shoot forth and their leaves are yet tender, that summer is now nigh at hand: even so shall it be in that day, when they shall see all these things, then shall they know that the hour is nigh.

And it shall come to pass, that he that feareth Me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man; and they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath; and they shall behold blood and fire, and vapours of smoke; and before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and the stars fall from heaven: and the remnant shall be gathered unto this place, and then they shall look for Me, and behold I will come: and they shall see Me in the clouds of heaven, clothed with power and great glory, with the holy angels; and he that watches not for me shall be cut off.

But before the arm of the Lord shall fall, an angel shall sound his trumpet, and the saints that have slept shall come forth to meet me in the cloud. Wherefore if ye have slept in peace, blessed are you, for as you now behold me and know that I am, even so, shall ye come unto me and your souls shall live, and your redemption shall be perfected, and the Saints shall come forth from the four quarters of the earth.

Then shall the arm of the Lord fall upon the nations, and then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble and reel to and fro, and the heavens also shall shake, and the Lord shall utter his voice, and all the ends of the earth shall hear it, and the nations of the earth shall mourn, and they that have laughed shall see their folly, and calamity shall cover the mocker, and the scorner shall be consumed, and they that have watched for iniquity shall be hewn down and cast into the fire.

And then shall the Jews look upon Me and say, What are these wounds in thine hands and in thy feet? Then shall they know that I am the Lord; for I will say unto them, these wounds are the wounds with which I was wounded in the house of my friends. I am He who was lifted up. I am Jesus that was crucified. I am the Son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their King.

And then shall the heathen nations be redeemed, and they that knew no

law shall have part in the first resurrection; and it shall be tolerable for them; and Satan shall be bound that he shall have no place in the hearts of the children of men. And at that day, when I shall come in my glory, shall the parable be fulfilled, which I spake concerning the ten virgins; for they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived, verily, I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance; they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their Lawgiver.

And now, behold I say unto you, it shall not be given unto you to know any further concerning this chapter, until the New Testament be translated, and in it all these things shall be made known: wherefore I give unto you that ye may now translate it, that ye may be prepared for the things to come; for verily I say unto you, that great things await you; ye hear of wars in foreign lands, but behold, I say unto you, they are nigh, even at your doors, and not many years hence ye shall hear of wars in your own lands.

Wherefore, I the Lord have said, gather ye out from the eastern lands, assemble ye yourselves together ye elders of my church; go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me; and with one heart and with one mind,

gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the Saints of the most high God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it; and it shall be called Zion.

And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbour, must needs flee into Zion for safety. And there shall be gathered unto it out of every nation under heaven: and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible.—Wherefore we cannot stand.

And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing with songs of everlasting joy.

And now I say unto you, keep these things from going abroad unto the world, until it is expedient in me that ye may accomplish this work in the eyes of the people, and in the eyes of your enemies, that they may not know your works until ye have accomplished the thing which I have commanded you; that when they shall know it, that they may consider these things, for when the Lord shall appear he shall be terrible unto them, that fear may seize upon them, and they shall stand afar off and tremble; and all nations shall be afraid because of the terror of the Lord, and the power of his might. Even so. Amen.

EXTRACT OF A LETTER TO BISHOP PARTRIDGE.

BY J. SMITH, JUN., AND OTHERS WHILE IN PRISON.

Liberty Jail, Clay co. Mo.

We continue to offer further reflections to bishop Partridge and to the Church of Jesus Christ of Latter-day Saints, whom we love with a fervent love, and always bear them in mind in our prayers to our heavenly Father. It seems to bear heavily in our minds, that the church would do well to secure the contract of land offered them by Mr.

Isaac Galland, and cultivate the friendly feelings of that gentleman, inasmuch as he shall prove himself to be a man of honour and a friend to humanity: we think his letters breath a kind and generous spirit. We suggest the idea of praying fervently for all men, particularly those who manifest any degree of sympathy for the suffering people of

God. We think that the United States surveyor, Isaac Van Allen, Esq., the attorney general, and governor Lucas of the Iowa territory, from the kindness they manifest, may be of great service to the church.

It seems to be deeply impressed upon our minds, that the Saints ought to lay hold of every opening, in order to obtain a foot-hold on the earth, and be making every preparation that lies within their power for the terrible storms that are now gathering in the heavens, with darkness, and gloominess and thick darkness, as spoken by the prophet, which cannot be now long time lingering; for there seems to be a whispering by the angels of heaven, who have been intrusted with the counsel of these matters for the last days, and who have taken counsel together, and among the affairs transacted by that honourable council, they have taken cognizance of the murder of our beloved brethren at Haun's Mill, as well as those who were martyred with D. W. Patten, and have passed some decisions peradventure in favour of the Saints; these decisions will be made known in their time.

We are desirous, that in your general conferences, every thing should be discussed with candour and propriety, lest you grieve the Holy Spirit, which should at all times be poured out upon you, when you are exercised with the principles of righteousness, and are properly affected one towards another. Be careful to remember those who are in bondage, heaviness, and deep affliction for your sake. If there are any among you who aspire after their own aggrandizement and opulence, while their brethren are groaning in poverty, and labouring under sore trials and temptations, they cannot be benefited by the intercessions of the Holy Spirit: we ought at all times to be very careful that such high mindedness never have place in our hearts, but condescend to men of low estate, and with all long suffering, bear the infirmities of the weak. There are many called but few are chosen, and why are they not chosen? Because their hearts are set upon the things of the world, and are aspiring to the honours of men; they do not learn the lesson that the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of hea-

ven cannot be controlled nor handled, only upon the principles of righteousness that they may conferred upon us, it is true; but when we undertake to cover our sins, to gratify our pride, vain ambition, or to exercise dominion or compulsion over the souls of the children of men, in any degree of unrighteousness; behold the heavens withdraw themselves, the Spirit of the Lord is grieved, then amen to the priesthood, or to the authority of that man: behold, ere he is aware, he is left to kick against the pricks, to persecute the Saints and fight against God.

We have indeed learned by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, to begin to exercise unrighteous dominion; hence many are called but few are chosen. No power or influence can, or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness, by meekness, and by love unfeigned; without hypocrisy, and without guile; reproving with sharpness when moved upon by the Holy Ghost, and afterwards showing forth an increase of love towards him whom thou hast reprov'd, lest he esteem thee to be his enemy, so that he may know, that thy faithfulness is stronger than the cords of death. Let thy soul be full of charity towards all men, and virtue guard thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God, and the doctrines of the priesthood shall distil upon thy soul as the dew from heaven; thy sceptre shall be an unchanging sceptre of righteousness, the Holy Ghost shall be thy constant companion, thy dominion shall be an everlasting dominion, the ends of the earth shall inquire after thy name; fools shall have thee in derision; hell shall rage against thee, while the pure in heart, the wise, the noble, and the virtuous shall seek council, authority, and blessing, constantly from under thy hand; thy people shall never be turned against thee by the testimony of traitors, although their influence shall cast thee into trouble, and into prisons, thou shalt be had in honour, and but for a small moment, and thy voice shall be more terrible in the midst of thy enemies, than the fierce lion, because of thy righteousness; and thy God shall stand by thee

forever and ever. If thou art called to pass through tribulation, if thou art in prison among false brethren, if thou art in perils among robbers, if thou art accused of all manner of false accusations, if thine enemies fall upon thee, if they tear thee from the society of thy parents, and if with a drawn sword thine enemies tear thee from the bosom of thy wife and thy offspring, while thy eldest son, although but six years of age, shall cling to thy garments, and say "My father, my father, why can't you stay with us? Oh, my father, what are the men going to do with you?" and then he shall be thrust from thee by the sword, and thou be dragged to prison, and thy enemies prowl around thee like wolves for the blood of the lamb; and if thou shouldst be cast into the hands of murderers, and the sentence of death be passed upon thee; if thou be cast into the deep, if the bellowing surge conspire against thee, if fierce winds become thy enemies, if the heavens gather blackness, and all the elements combine to hedge up thy way, and above all, if the very jaws of hell shall gape open her mouth wide after thee, know thou my son, that all these things shall give thee experience, and shall be for thy good. The son of man has descended below them all, and art thou greater than he? Therefore hold on thy way, and the priesthood shall remain with thee, thy days are known, and thy years shall not be numbered less; fear not what man can do, for God shall be with thee forever and ever.

We would suggest the propriety of the brethren settling in such places where they may find safety, which may be found in Kirtland and Far West; it will be necessary to do so for the present, until God shall open out a more effectual door. Again we would suggest to the brethren, that their be no organization of large bodies upon common stock principles, until the Lord shall signify it in a proper manner, as it opens such a field for the avaricious, the indolent, and the corrupt hearted, to prey upon the virtuous, the industrious, and the honest. We have reason to believe that many things were introduced among the Saints, before God had signified the time, and notwithstanding the principles and the plans may have been good, yet aspiring men, who had the form of godli-

ness, but not the substance, by their aspiring notions brought trouble both upon themselves and the Saints at large. However, the time is coming when God will signify many things which are expected, for the well being of the Saints. We would likewise suggest for your consideration, the propriety of the Saints gathering up a knowledge of all the sufferings and abuse put upon them by the people of this State, and also the loss of property, and the amount of damages which they have sustained, and also the names of all persons who have taken a part in their persecutions. Perhaps it would be well for a committee to be appointed to collect the statements and affidavits of brethren on this subject, and also to gather up the libellous publications which are about in the world, and present the whole concatenation of diabolical rascality, and nefarious and murderous impositions, before the laws of government, and to the world at large. This we think is a duty enjoined upon us by our heavenly Father, and which must be attended to before we can ask Him to come out of his hiding place; and also that the nation may be left without excuse. It is a duty we owe to our country, whose laws have been trampled on and set at naught—a duty we owe to our wives and children, who have been made to bow down with grief, sorrow, and anguish, under the most damning hand of murder, tyranny, and oppression, supported and urged on by the influence of that spirit, which has so strongly rivited the creeds of the father—who have inherited lies upon the hearts of the children, and filled the world with confusion and prejudice, which has been growing stronger and stronger, and has become a source of corruption until the earth groans under the iniquity; it is an iron yoke and a strong band. It is a duty we owe to the widow and the fatherless, whose husbands and fathers have been murdered under its iron hand, which dark and blackening deeds are enough to make hell itself shudder and stand aghast, and the hands of Satan to tremble and palsy.

These things ought, then, to be attended to with great earnestness; let no man count them as small things, for there is much that lies in futurity pertaining to the Saints, which depend on our present action. You are aware

brethren, that a very large ship is benefitted very much by a small helm in the time of a storm, by being kept workways with the wind and the waves; therefore, dearly beloved brethren, let us cheerfully do all things that is in our power, and then we may stand still and see the salvation of God.

We further caution our brethren, against the impropriety of the organization of bands or companies, by covenants, oaths, penalties, or secessies, but let the time past of our experience and sufferings by the wickedness of doctor Avard suffice, and let our covenants be that of the everlasting covenant, as it is contained in the Holy Writ, and the things which God has revealed unto us; pure friendship always becomes weakened the very moment you undertake to make it stronger by penal oaths and secrecy. Your humble servants intend from henceforth, to disapprove every thing that is not in accordance with the fullness of the gospel of Jesus Christ, and which is not of a bold, frank, and upright nature; they will not hold their peace as in times past, when they see iniquity beginning to rear its head for fear of traitors, or the consequences that shall follow from reproving those who creep in unawares, that they may get something to destroy the flock. We believe, that from the experience of the Saints in times past, they will henceforth be always ready to obey the truth without having men's persons in admiration because of advantage; we ought to be aware of those prejudices (which are so congenial to human nature) against our neighbours, friends, and brethren of the world, who choose to differ with us in opinion and in matters of faith; our religion is between us and our God—their religion is between them and their God; there certainly is a tie to those of the same faith which is peculiar to itself, but it is without prejudice, gives full scope to the mind, and enables us to conduct ourselves with liberality towards those who are not of our faith; this principle, in our opinion, approximates the nearest to the mind of God and is God-like.

There is a duty which we, in common with all men, owe to governments, laws, and the regulations in the civil concerns of life; these guarantee to all parties and denominations of religion, equal and

indefeasible rights, all alike interested; and they make our responsibilities one towards another in matters relating to temporal affairs, and the things of this life; the former principles do not destroy the latter, but bind us stronger, and make our responsibility, not only one towards another, but unto God also: hence we say, that the constitution of the United States is a glorious standard, it is founded in wisdom, it is a heavenly banner, and is to all those who are privileged with the sweets of its liberty, like the cooling shade and refreshing water of a great rock in a thirsty and weary land: it is like a great tree under whose branches men from every clime can be shielded from the burning rays of an inclement sun, we are deprived of the protection of this glorious principle, by the cruelties of those who only look to the time being for pasturage; and who forget that the Mormons, as well as the Presbyterians, and every other denomination, have equal right to partake of the fruits of the great tree of our national liberty; yet notwithstanding we see what we do, and feel the effects of the cruelty of the enemies of freedom, that fruit is no less precious and delicious to our taste; we cannot be weaned from the milk, neither can we be drawn from the breast, nor will we deny our religion because of the hand of oppression, but we will hold on until death. We say that God is true, that the constitution of the United States is true, that the Bible is true, the Book of Mormon is true, that Christ is true, that the ministering of angels is true; and "we know we have a house not made with hands, eternal in the heavens, whose builder and maker is God," a consolation which our oppressors cannot feel, when fortune or fate may lay its hand on them as it has on us. We ask; what is man? Remember, brethren, that time and chance happeneth to all men.

We subscribe ourselves your sincere friends and brethren in the bonds of the everlasting gospel, and prisoners of Jesus Christ.

JOSEPH SMITH, Jun.

HYRUM SMITH.

LYMAN WIGHT.

CALEB BALDWIN.

ALEXANDER M'RAE.

LAST MOVE OF THE GOVERNOR.

We lay before our readers the following *last move of Governor Ford* towards the mobbers of Warsaw. In the main, the language of this document is strong, pointed, and to the purpose, and the public peace requires it. The blood-stained soil of Hancock county needs the acid of double fortified—strong—law to purify it, and should a reward of one or two thousand dollars a-head be offered for those assassins and “appealers to arms”—who have disgraced the state and nation in murdering Generals Joseph and Hyrum Smith, and would, if they had means enough, *exterminate* the Latter-day Saints—might show seven or eight hundred millions of people on the globe, that there are a few honest officers of government in the western states left, who will magnify the law, and bring murderers to punishment. ‘*God knows, we have no apology to make for murder and mobbing, but we go for peace and amity.*’

TO THE PEOPLE OF WARSAW IN HANCOCK COUNTY.

I am continually informed of your preparations and threats to renew the war, and exterminate the Mormons. One would suppose that you ought to rest satisfied with what you have already done. The Mormon leaders, if they ever resisted the law, have submitted to its authority. They have surrendered the public arms; and appeared to be ready to do anything required, to make atonement for whatever wrong may have been done. Since the assassination of their two principle leaders, under circumstances well calculated to inflame their passions, and drive them to excesses for the purposes of revenge, they have been entirely peaceful and submissive; and have patiently awaited the slow operation of the laws to redress the wrongs of which they complained. There has been no retaliation; no revenge; and for anything I can ascertain, there will be none. Those of your people, who are charged with being the most hostile to them, have lived, if they knew it, in perfect security from illegal violence. I am anxious for a pacification of your difficulties. You cannot drive out, or exterminate the Mormons. Such an effort would be madness, and would not be permitted by the people of the state. You cannot be sustained in it, either by force or law. You are blinding yourselves to your weakness, and keeping up an agitation which must fail of the purpose intended, and recoil with terrible energy upon your own heads. I exhort you to reconsider your infatuated resolutions. Try your Mormon neighbours again, and if you cannot dwell together in amity, you may at least refrain from injuring each other. From the modera-

tion of the Mormons, under what they conceive to be the deepest injury, you might well hope that if they ever entertained designs inconsistent with your liberty and happiness, that those designs have been abandoned. They are also interested in preserving the peace.—It is not natural to suppose that they, any more than yourselves, wish to live in continual alarm. They hope for quiet, and will be peaceful and submissive in order to enjoy it. But you are continually driving them to desperation by an insane course of threatening and hostility, and depriving yourselves of peace, by the same means used to disquiet them.

If I have said any thing severe in this address, I pray you attribute it to my deep conviction that your course is improper and unwarrantable. Such is the opinion of the people at large in the state, and all over the country. From being right in the first instance, you have put yourselves in the wrong, and there are none who sustain you. As men of sense you are bound to see, if you will open your eyes, that you cannot effect your purposes. Nevertheless you are still training and drilling, and keeping together, and threatening a renewal of the war. I have said to you often that you cannot succeed; by this time you ought to see it yourselves. What can your small force do against two thousand armed men, entrenched in a city, and defending themselves, their wives, and their children? Besides if you are the aggressors, I am determined that all the power of the state, shall be used to prevent your success. I can never agree that a set of infatuated and infuriated men shall barbarously attack a peaceful

people, who have submitted to all the demands of the law; and when they had full power to do so, refrained from inflicting vengeance upon their enemies. You may count on my most determined opposition—upon the opposition of the law, and upon that of every peaceful, law-abiding citizen of the country. This is not spoken in anger. God knows, I would do you no injury unless compelled to do so to sustain the laws. But mob violence must be put down. It is threatening the whole country with anarchy and ruin. It is menacing our

fair form of government, and destroying the confidence of the patriot, in the institutions of his country.

I have been informed that the Mormons about Lima and Macedonia, have been warned to leave the settlements.— They have a right to remain and enjoy their property. As long as they are good citizens, they shall not be molested, and the sooner those misguided persons withdraw their warning and retrace their steps, the better it will be for them.

THOMAS FORD.

July, 25, 1844.

CONFERENCE MINUTES.

According to previous announcement, a meeting of the different branches in the Liverpool Conference met in the Music Hall, on Sunday, the 8th of September.

The meeting being opened at half-past ten o'clock, A.M., by singing and prayer, elder Hedlock was chosen to preside, and elder Cantwell appointed to act as Clerk.

Elder Hedlock gave some excellent teachings relative to the motives that should actuate the Saints in assembling together, and especially on Conference occasions—that we should seek, at all times, to be under the influence of the Spirit of God, and labour to do all things with an eye single to his glory. He stated that he had entertained the most friendly feelings towards them, and had much longed to meet them in conference. He had not left his native land for their gold or their silver, but that he might be instrumental in spreading the word of the Lord. Conference meetings were of great utility, when conducted by the directions of the Spirit of God; and as the kingdom of God was a kingdom of order and not of confusion, we should be so simple-minded as to lay aside every party feeling, if we cherished any, and come together to do the best we can for the furtherance of the cause of truth.

The Liverpool branch was then stated to contain 399 members, 3 high priests, 23 elders, 24 priests, 11 teachers, and 4 deacons, 85 baptized since the general conference, and 14 received by letter.

Elder McGuffie stated that the Saints were rejoicing in the principles of truth, which were unknown to them before their connexion with the Church of Christ.

The ISLE OF MAN was represented by elder John Muncaster, as containing 118 members, 5 elders, 10 priests, 4 teachers, and 4 deacons; baptized 5 since last conference. The Saints were rejoicing in the principles of truth, and in the gifts of the Spirit which characterized the Church of Christ in these last days. The priesthood were united, and were labouring to spread abroad the truth, though the inhabitants were very callous, and had been distinguished for their hostility to the truth.

NORTH WALES, represented by elder Robert Martin, contained 75 members, 3 elders, 6 priests, 3 teachers; baptized since the general conference, 6. The members of this region were scattered over a great extent of country, about forty miles. The prospects were better at present than at any former period. The Saints were rejoicing in the gifts of the Spirit of God, and especially in the gift of healing. The priesthood were very united at present, and the love of the Saints consequently increasing. He felt certain, that had they some assistance from Liverpool, it would be productive of much good.

WARRINGTON and NEWTON, represented by elder Evans, was stated to contain 21 members, 1 elder, 1 priest, 1 teacher, and 1 deacon.

ST. HELENS, represented by elder Frodsham: contains 13 members, 1 elder, 1 priest. The few Saints that were there, were still rejoicing in the gifts and blessings of the Spirit of God; and though the work was so low in their midst, they were

not cast down, and would rejoice much in the visit of strangers from Liverpool, to assist them.

Total, 626 members, including officers.

The afternoon service being opened by singing and prayer, by elder Amos Fielding, the Sacrament of the Lord's Supper was then attended to: after which,

Elder Hedlock said, he arose to address them under peculiar circumstances: he felt as if unable to perform the duty that devolved upon him, and he realized the situation in which he stood, and felt the necessity of the assistance of the Spirit of the Lord, on the present occasion. It was a matter of no small moment to preside over a meeting like the present, inasmuch as in many men there are many minds, and it was impossible to please every one; he, therefore, felt his own weakness, and, had he his own desires, he would gladly give up the responsibility, and let others do the duty; but, placed as he was, he was determined to do his duty in the fear of God and not of man. He held in his hand a letter from elder G. Mitchelson, for their consideration, stating his desire to withdraw from the Church, which would cause considerable feeling in the hearts of his Saints, and had done so in his own. He had no hard feelings on the present occasion, but rather those of pity. There was but one course for him to pursue, which was to act according to the principles of righteousness. He then read the letter, which, he stated, would, no doubt, call for an explanation of the faith of the Church of the Latter-day Saints, respecting people withdrawing from the Church. It requires authorized servants to administer the ordinances of the house of the Lord to persons entering the kingdom. They must be ordained before they can officiate. What, then, does baptism do for us, when received at the hands of a legal authority? Why, as many as are baptized unto Christ have put on Christ. Then, I understand it makes them one in Christ Jesus. It is also for the remission of sins—for, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. Taking this view of the subject, we come to the conclusion, that we cannot administer to ourselves, but require the services of the servants of the Lord. Then, let us extend this principle a little further—all must come in by the door, rich and poor, high and low, must submit to the same means, and come in by the same way. Then, can members assume the authority without authority? By no means. A man must be ordained to an office, in order to have the authority of it. Any man that is ordained to an office, and fulfils it, will find the spirit of his office flowing through him. But, suppose we receive a gift, and spurn it, who, then, is to receive it?—It must revert back to them who gave it. Supposing an individual receives an office, and then resigns it, it still requires an action on our parts. The apostles had the power to bind and to lose, and their proceedings were ratified in heaven. He had no party feelings towards any present, but felt to love them alike, and was determined to do all things according to the will of God: he would call upon the Saints to reflect upon this subject, and to act in the fear of God; for a spirit of faction was not the Spirit of God.

Elder Amos Fielding then rose, and moved that the request of brother Mitchelson be accepted, and that he be cut off from the Church.

The motion being seconded by elder Thomas Ward, it was carried unanimously.

Elder Hedlock then rose, and said, I have another duty to perform: here is a conference without a head, without a presiding officer. There are many here, who, undoubtedly, are qualified to act in this office, but what appointment can I make that shall please you all? I have but one course to pursue, and call upon you to consider my proposal, which I believe to be best calculated to promote the well-being of the Conference generally. I, therefore, nominate high priest J. A. Stratton, to preside over this conference.

The motion being seconded by elder Thomas Ward, and a sufficient time being allowed for any remarks to be made, it was carried without opposition.

Elder Hedlock then rose and said, we are here all equal, and what object can we have as servants of the Lord, but to promote the well-being of all. I have another nomination to make, relative to a presiding elder over the Liverpool branch. I have looked at the situation of my brethren in the priesthood, and I have looked for the good of the church: I, therefore, nominate elder Thomas Wilson, to fulfil

the duties of this office, who, I believe, will fill it with dignity, and whose time will permit him to attend punctually to the duties of his office.

The motion being seconded by elder Stratton, and time being allowed for remarks, it was carried without opposition.

Elder Hedlock having remarked on the murder of our beloved brethren, Joseph and Hyrum Smith, said, he feared not any consequences that might result from it: he knew the kingdom of God was organized, and though the Saints be slain in one place, the principles of truth will be promulgated in another, until the Lord had accomplished the great purposes he had in view.

The business of the conference then closed.

We have also received the Minutes of a Conference, held at Chalford, on Monday, August, the 19th, at which elder Webb presided; brother J. Grabb, acting as clerk, when the branches of Chalford, Tetbury, Avening, Carn, and Kingswood were represented, comprising, in the whole, 116 members, 3 elders, 9 priests, 4 teachers, and 3 deacons. Total increase since Whit-Monday, 29.

The meeting was attended with a very good feeling, and while the death of our beloved prophet and patriarch was not forgotten, the Saints, generally, manifested an increase of faith in the work, and a determination to be faithful unto the end.

Conference Minutes have also been received from Edinburgh, where a Conference was held on the 8th of September, comprising eight branches, and including 428 members, 13 elders, 17 priests, 8 teachers, and 3 deacons. Increase since their last conference, 98.

Returns have also been received from Leicester of a Conference held there, on the 28th of August, comprising 140 members, 4 elders, 12 priests, 2 teachers, and 3 deacons; 46 baptized since last conference.

On the 22nd of September, a Conference was held in Olitheroe, and was attended by elder Thomas Ward, and elder Sheets, late from America, when returns were made from the different branches, comprising 302 members, 15 elders, 23 priests, 17 teachers, and 4 deacons.

The meetings were very numerously attended, and a very good feeling was manifested throughout the day. We feel it our duty to make honourable mention of the Saints in this Conference, for having liberally responded by pecuniary help to the appeal made at the General Conference, on behalf of the Presidency in England, may God bless them for it, is our prayer, in the name of Jesus Christ. Amen.

TO ELDER REUBEN HEDLOCK, PRESIDING ELDER OF THE CHURCH OF JESUS CHRIST, IN ENGLAND, AND THE SAINTS IN THE BRITISH EMPIRE.

Nauvoo, Illinois U. S., July 9th, 1844.

BELOVED BRETHREN,

As our brother, elder James Parsons, is about to leave for England, we embrace this, as the first opportunity, to communicate to you one of the most signal events which has ever transpired in the history of the church. It has been declared by all the former prophets and apostles, that God had reserved unto himself a peculiar people for the last days, who would not only be zealous in good works, but who should be purified as gold in the furnace seven times, and who would have to endure through faith and patience, in all long-suffering, in meekness, forbearance, love, and every God-like virtue, unto the end, as good soldiers, and meet all the scoff and scorn, derision, chiding, buffeting and persecution a wicked world could heap upon them, and even death itself, not counting their lives dear unto themselves, that they might obtain their inheritance in that kingdom of their heavenly father, which Jesus, their elder brother, had gone to prepare for them.

It is in this period of time that we are permitted to live. It is at the dawning

of that day of days, in which our Heavenly Father is about to usher in that glorious period, when times and seasons shall be changed and earth renewed; when after rumours and commotions, turmoils, strife, confusion, blood and slaughter, the sword shall be beaten into ploughshares, and peace and truth triumphantly prevail over all the footstool of Jehovah. The day of these events has dawned, although to human view a cloud has overspread the horizon.

You are acquainted with the general history of the church to which we belong; from our lips and from our pens you have learned its rise and progress; you have heard of the persecution of the Saints in Missouri, and their expulsion from thence, together with their kind reception by the citizens of Illinois, where we have been located for the last four years. For some months past we have been troubled with the wicked proceedings of certain apostates in our midst, who have striven to overthrow the church, and produce trouble and anguish in the mind of every virtuous being; but their designs have been frustrated by wise and judicious management on the part of the prophet and the Saints.

These apostates, reckless of all consequences, made a deadly thrust at our overthrow. Leaving the city suddenly, and afterwards by themselves or agents, fired their own buildings, doubtless thinking they would charge it upon the Saints, and by that means excite a mob in the surrounding country, who would fall upon and burn the city; but in this they were disappointed—our vigilant police discovered and extinguished the flames. Their next course was to arrest the prophet, the patriarch, and others, by legal process and false pretence, and take them to Carthage, the county seat, for investigation; but they gave themselves up to the requisition of the law, on the pledge of Governor Ford, that they should be protected from all personal violence, and went voluntarily to Carthage, without even the attendance of the officer. Considerable excitement prevailed in the neighbourhood, to allay which they voluntarily gave bonds for their appearance at the next session of the circuit court. Their voluntary and noble conduct should have satisfied every mind; but certain individuals of the basest sort, swore out a writ for treason against the prophet Joseph, and the patriarch Hyrum Smith, and they were thrust into jail—*without trial, without examination, without any legal course or procedure*, on the 25th of June, where they remained till next day, when they were brought before the magistrate, that a day might be set for their examination. They were immediately remanded to prison, where they remained until the 27th, when but few of their friends were permitted to see them. Between five and six o'clock that day, a company of 150 or 200 armed, disguised, and painted men, rushed upon the guard who was set to watch the prison door, overpowered them, rushed up stairs into the entry adjoining the room where Joseph and Hyrum Smith were, and John Taylor and Willard Richards sitting with them to keep them company. As soon as the mob arrived at the head of the stairs, they fired through the door and shot Hyrum in the face, who fell instantly, exclaiming, "I am a dead man." The mob instantly forced open the door with the points of the bayonets, and recommenced an indiscriminate discharge of fire arms upon all in the room.—Mr. Taylor, in attempting to leap from the window, was shot, and fell back in the chamber. Joseph, in attempting to leap from the same window, was shot and fell on the outside about twenty feet descent. The mob gathered instantly round him and again shot him.

Joseph and Hyrum received each four balls, and were killed instantly. Elder John Taylor received four balls in his left wrist and left leg, is doing well and is likely to recover. Dr. Richards was marked on his left ear and cheek—otherwise, remained unarmed. The whole scene occupied only two or three minutes, when

the mob fled rapidly towards Warsaw.—The bodies of the murdered men were removed to Nauvoo on the 28th, and buried on the 29th. This event has caused the deepest mourning among the Saints, but they have not attempted to avenge the outrage.

The Governor has promised that the whole treacherous proceedings shall be investigated according to law, and the Saints have agreed to leave it with him and with God, to avenge their wrongs in this matter. There has been considerable excitement in the surrounding country, which is now in a great measure allayed.

The action of the Saints has been of the most pacific kind, remembering that God has said vengeance is mine, I will repay.

For further particulars we refer you to the statements of Messrs. Reid and Woods, and other statements in the *Nauvoo Neighbor*, which we send with this.—And now, beloved brethren, we say to you all, as we say to the Saints here, be still and know that God reigns. This is one of those fiery trials, that is to try the Saints of the last days. These servants of God have gone to heaven by fire, the fire of an ungodly mob. Like the prophets of ancient days, they lived as long as the world would receive them; and this is one furnace in which the Saints were to be tried:—to have their leaders cut off from their midst, and not be permitted to avenge their blood. God has said vengeance is mine; I have not called mine elders to fight their battles, I will fight their battles for them; and we know assuredly that he will do it in his own due time, and we have only to wait in patience and prayer the fulfilment of the promise.

This event is one of the most foul and damnable that ever disgraced the earth—having no parallel in time. Innocent men imprisoned without law, without justice, and murdered in cold blood in the enlightened nineteenth century, in an enlightened country, in open day light! It will call down the wrath and indignation of all nations upon the perpetrators of the horrid deed, and will prove the truth of the saying, “the blood of martyrs is the seed of the church.” They died for the word of God, and the testimony of Jesus Christ.

God has not left his church without witnesses: as in former days, so shall it be in the latter days. When one falls, another will rise to occupy a similar station. Our Heavenly Father has always had a leader to his people, and always will have; and the gates of hell can never prevail against the chosen of heaven.

The murder of Joseph will not stop the work: it will not stop the Temple: it will not stop the gathering: it will not stop the honest in heart from believing the truth and obeying it; but it is a proof of the revelations we have received from heaven through him. He has sealed his testimony with his blood. He was willing to die; and desired only to live for the sake of the brethren.

Two better men than Joseph and Hyrum Smith never lived. Two better men, God never made. The memorial of their godly lives is embalmed—printed with indelible ink in the memory of every honest heart who knew their upright walk and conversation. But they are taken away by the hands of assassins, and of the foolish things of the earth; God will raise up others to comfort and lead his people, and not one item of his word can fail. Jerusalem must be rebuilt, and Zion must be redeemed; the earth be cleansed from blood by fire; Jesus return unto his own, and all who shall continue faithful unto the end, shall rest in everlasting peace and blessedness.

We alone, of the Quorum of the Twelve Apostles, are here at this time to write to you; the remaining ten are in the eastern states preaching the gospel, and we expect them soon to return; and, as soon as God will, we will write you again.

Proceed onward with all your labours, as though nothing had happened, only preach Joseph martyred for his religion, instead of living, and God will pour out his Spirit upon you, and hasten his work from this time.

Believe not every spirit, but try the spirits: believe not every report; for every false rumour that men and demons can invent, is set afloat to gull the world. What we have told you by letter and papers is true; but time will not permit to tell you every particular now.

Be humble, prayerful, watchful, and let not the adversary get any advantage of any of you, and may the choicest blessings of Israel's God rest upon you, and abide with you, that you may endure faithful in all tribulation and affliction, and be prepared to be gathered into Mount Zion, and enter into celestial glory, is the earnest prayer of your brethren in the new and everlasting covenant. Amen.

WILLARD RICHARDS.

JOHN TAYLOR.

P.S.—We would have said, that while Joseph was on his way to Carthage, and on the prairie, he said to friends around him. "I am going like a lamb to the slaughter, but my mind is calm as the summer's morning. I have a conscience void of offence towards God and towards all men." Joseph also said to his friends "I am going voluntarily to give myself up, and it shall be said of me, that I was murdered in cold blood."

Editorial.

JUST previous to our STAR going to press, we have the pleasure to announce the arrival of elder James Parsons, from the city of Nauvoo. He has come on a mission to England, and has brought news of the state of affairs in the land of Joseph. From his statement, and later intelligence received by the steamers, we are glad to find that all things are quiet and peaceable at Nauvoo. That elder John Taylor was recovering from the effects of his wounds, and could walk about and would speedily resume his editorial labours.

At the request of elder Hedlock we have this month published a letter from our late president and others, when on a former occasion they were in captivity and chains. Its intrinsic value will speak for itself, and on future occasions it may be followed by other relics of the teachings of our lamented brother.

The address to elder Hedlock and the Saints in the British Islands, we have received by the hand of elder Parsons, and are glad of the present occasion to lay it before our readers.

It will be a consolation to the faithful Saints to learn that our intelligence, both domestic and foreign, is very satisfactory with regard to the progress of the work of the Lord; that while a few have given way to their fears, and have withdrawn from our society, multitudes have become more firmly established in the faith, and many are led to inquire into those principles which the Lord has been pleased to reveal in these last days; and many anticipate that the great work of the last days may be dated from the deaths of our beloved prophet and patriarch.

We feel to make a few remarks for the benefit of the honest-hearted and faithful in the kingdom of God. Apprehensions have been entertained by some, that in consequence of the death of our beloved prophet, some vital portion of the priesthood on earth, that would nullify the remainder, was lost to the church. We can, with the utmost confidence, assure the Saints it is not so. It is true he was the